

Look at the obstacles. Ten different times the people for whom he was suffering the loss of all things, murmured against him and his leadership. Often they desired to go back into slavery in Egypt and thus put from themselves and their children the splendid dream of liberty which urged Moses on. They trampled upon his tenderest feelings; they turned back to idolatry at the very foot of Sinai; they complained of bread sent from heaven and pined for the meat of Egypt; they refused to receive the advice of the two faithful spies to go up and possess the land at Kadesh Barnea and then the next day when Moses in the deepest sorrow had shown them their sin, they presumed to go up to the attack without Moses or the Ark. Time and again did Moses throw himself in the balance and plead for them when God would have destroyed them. Such were some of the difficulties he faced with this nation of slaves.

THE OVERCOMER

Now behold the leader as he overcomes these obstacles.

At Marah when they murmur because the water is bitter Moses, at God's direction finds a shrub which sweetens the water.

At Sinai when the people lapse into their old idolatry, he grinds the image to powder, pours it upon the water and forces the people to drink it, thus degrading their idolatry and awing them into subjection.

At Horeb he stood before the rock and at the murmurings of the people smote it and from out its adamant face flowed the water to quench the thirst and still the murmurings of this childish people.

At Rephidim Moses stood upon the mountain with hands extended to that God who was their strength and by his evident power with God drew the fleeting admiration of the people.

Up and down the wilderness for thirty-eight years Moses led this apostate people in patient waiting until these faithless men should die, and until the new generation should be trained for the duties to be faced in Canaan. Sometimes he must plead for their deliverance from plagues brought by sin, sometimes rebuke them and sometimes lead them against the foe.

Thus for forty years in a desert land he lead a people born in slavery, kept them united as a people, overcame their foes and at last leading them up to the border of the Promised Land left them with exhortations which show his paternal regard for them, summoned of God up on Mt. Nebo, there laid down his burdens on earth to live in heaven and in the memory of man forever.

MOSES, THE MAN

Great as a leader, he was greater as a man. Like all great leaders his leadership was dependent on his manhood.

He was great in his meekness. "Now the man Moses was very meek above all the men which were upon the face of the earth." Only once did that meekness forsake him when at the smitten rock he presumed to ask,

"Must we bring you forth water?" And that presumption cost him entrance to the long sought Promised Land.

Moses was great in his *patient endurance* under severe trial. Forty years of struggle with such a people is witness enough.

He was great in his *perseverance*. When he could not accomplish his end with Israel in one way, he did it by another. When they refused to enter Canaan by the direct route of Kadesh Barneo he led them the circuitous route thru Edom and Gilead, tho that way took thirty-eight years longer because of fear and unbelief.

He was great in his *magnanimity*. All this complaining, rebelling and ingratitude broke not his spirit, nor soured his hope. No grudge was in his heart because they did not appreciate his efforts.

Moses' *tact* marks him as a great man. Never self-willed, always resourceful in bringing the people to see their errors and to accept his leadership he showed the great heart and steady mind which was back of it all.

His *courage* in the face of personal danger at the hand of a rebellious people; his *strict devotion to righteousness* even when it seemed to mean the loss of all influence over the people; his *greatness of vision* and firmness of faith; his *unselfishness*, shown by a prayer to God to blot him out of the book of life in order to atone for the people's sins; his constancy to the best interests of the people, tho unappreciated,—these all are qualities of mind and heart which mark him as the fitting type of that Moses of the race, our Savior Jesus Christ, and give him an imperishable place in the history and regard of all good men.

WHAT HINDERED

C. H. WETHERBE

One great hindrance to the growing strength and spiritual faithfulness of churches, and also some of the members in the churches, is the practical alienation of a few of the members from each other. Many a church has been spiritually stranded for a long time just because of a serious estrangement between some of the members. This is shown by the fact that as soon as there has been a humble and hearty reconciliation between the estranged ones a genuine revival of religion has soon followed and a harvest of souls has been gathered. A writer tells the following suggestive story: "I know two gray haired men, members of the same church, who by some misunderstanding came to be very much out of joint with one another. A series of meetings was held in their church, but a revival did not come. These two men had for many years been faithful in their devotions and in all the life of the church, but now they took no part. One day the presiding elder, who was assisting the pastor in the meetings, called the church into and around the altar. At last the good man said, 'Brother J. you pray.' Brother J. had never failed to respond to such a call. He dared

not refuse now. A painful silence fell upon all. Brother J. began. At first he prayed for everything and for nothing. At last there came from his heart such an outburst of confession and petition as I had never heard. I cannot describe the effect on us all.

Brother R. was then called on. He made a similar confession, and when he was done, these two men rushed into each other's arms. Each had been reconciled to God, and were thus reconciled to each other. In that very hour a great revival was born, and scores were added unto the Lord. O, how many souls are yet unsaved because church members will not be reconciled to God." If those men were true Christians, as it seems that they were, it was not a question of their being reconciled to God at that time, but of being reconciled to each other. A person who is a real Christian is already reconciled to God, and he remains in that state; but he may become estranged from his Christian brother, and in such a case he needs to humble his pride, put away his stubbornness and get reconciled to his brother. One of the things which greatly delights the devil and does very much to help his cause is disunity in churches and hard feeling between brethren and sisters. Do not thus hinder God!

A MODEL CONGREGATION AND A GOSPEL SERMON ACTS 10: 33-46

S. KIEHL

We have before us an audience hungering for the bread of life and a man of God sanctified (set apart) for the services of the Master ready to preach, not himself, but Christ, our Savior and Lord.

Some one in the congregation addressing the preacher said, We are here present before God, to hear all things that are commanded thee of God. A model congregation, "of one accord, of one mind," purified empty vessels waiting to be filled.

The minister without preliminary remarks begins,—Of a truth I perceive that God is no respecter of persons but in every nation he that feareth him and worketh righteousness is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, which was published thruout all Judea, and began at Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power; how *Jesus of Nazareth* went about doing good, and healing all that were oppressed of the devil; for God was with him (*Jesus of Nazareth*.) And we are witnesses of all things which he (*Jesus of Nazareth*) did in the land of the Jews, and in Jerusalem; whom (*Jesus of Nazareth*) they slew and hanged on a tree: him (*Jesus of Nazareth*) God raised up the third day, and showed him (*Jesus of Nazareth*) openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him (*Jesus of Nazareth*) after he (*Jesus of Nazareth*) rose from the dead. And he (*Jesus of Nazareth*)